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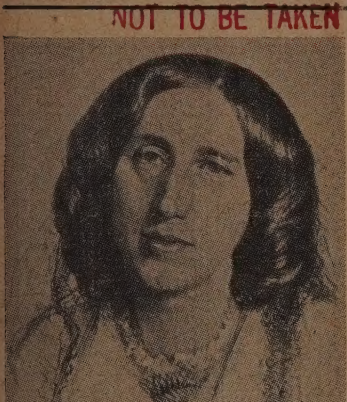

"ADAM BEDE" by George Eliot

by FRANK BULLOCK

The month of July marked the 100th birthday of one of our great English novels. It had been preceded by "Scenes from Clerical Life" and although this had brought laudatory letters from Charles Dickens, Froude and Jane Walsh Carlyle we know that Mary Ann Evans began her career as a novelist, with much doubt and hesitation, at the age of forty. We owe much to George Lewis and John Chapman, the editor of "Blackwoods" Magazine, who gave her much good advice and stout encouragement. With "Adam Bede" she really began her career as one of our major novelists. Her outstanding successes were "Adam Bede," "The Mill on the Floss," "Silas Marner" and "Middlemarch." This last novel is regarded as the greatest and most mature expression of her genius. "Romola," "Felix Holt," and "Daniel Deronda," while of fascinating interest from many points of view, and containing many fine scenes and passages, cannot be considered as having that unity of organic development and vitality necessary to a really successful creative work of fiction.

Having re-read "Adam Bede" after many years we are concerned to set down briefly our impressions of this novel, especially in relation to the context of modern fiction. It makes a deep and moving impression and one is surprised at its freshness of descriptive writing as well as its human and dramatic power. The story has a classical form. A very definite unity of time and place. The time—a period of ten years, 1799 to 1809. The place —the village of Hayslope. What impresses one most deeply is the strong and vital sense of community. We come to live in that village and to know not only the squire and the rector and the squire's heir, who precipitates the central disaster by the seduction of Hetty Sorrel, but also many of the village characters, who are used quite naturally as a kind of Greek chorus in whose comments and reactions we catch a sense of the disturbance in the community created by the central action. You cannot call the central action tragic in any deep sense. It is a disaster created by the weakness of Captain Donnithorpe and Hetty Sorrel, the birth of an illegitimate child, and the exposure, desertion

and death of the child, the trial and sentence of death upon Hetty, the last minute intervention by Captain Donnithorpe and the change from the death sentence to one of transportation. That central episode could even be called melodrama. The deeper element of tragedy or near tragedy is in the effect of all this upon Adam Bede in his relationship of friendship with Donnithorpe and upon Mr. and Mrs. Poyser of the Home Farm who, because of the "disgrace" brought upon them feel they must leave the Home Farm where their family have lived for generations. Moving through all this, almost as an angel of pity and gentleness is Dinah Morris, the Methodist preacher who succours Hetty in her most desperate hour of trial and who eventually marries Adam Bede, the hero of the story.

Many of the characters have an endearing and enduring quality, not only the central characters of Adam Bede and Dinah Morris but also the subsidiary characters of Massey Bartle, Rev. John Irwin and especially Mrs. Poyser whose oracular sayings are of memorable wit and pungency, notably when she gives the old squire a piece of her mind and counters Massey Bartle's disparaging reflection on women by the famous remark: "However, I'm not denying the women are foolish, God Almighty made 'em to match the men. What a man wants in a wife mostly is to make sure of one fool as will tell him he's wise, but there's some men can do without that—they think so much of themselves a'ready and that's how it is there's old bachelors."

Slowly the disruption of the life of the community is healed and the book ends in reconciliation and peace in the marriage of Adam and Dinah and the return of the captain as the new squire from his self-exile abroad. Above all, we put down the book with some sense of wonder that the author who professed agnosticism and the repudiation of Christianity could infuse into her story the power of a wide, deep pity and charity, could present an attitude of compassion, understanding and sympathy which transcends all the clash of creeds and dogmas. Its greatest triumph is the expression of this deep humanity. That is why it still lives on after a hundred years and will richly reward any reader, old or young, who will adventure the exploration of its pages.

CAMPS

By T. J. JONES

A camping holiday can be a jolly and enjoyable affair, however slender and primitive the equipment. There is "something" about being out in the open, and "making do," which appeals, irrespective of the economy of it. Of course, there are more sumptuous settlements than the bivouacs and tents, wood fires and primus stoves, to be had, if one is willing to pay the price. But the "roughing" experience is really part of the fun . . . so very different from the usual settled life of the rest of the year.

And there is the secret of the enjoyment. We know that we can (and shall) go back to the more normal and civilised life, after a short while, and appreciate it all the more. Spare a thought, then, all campers (and other holiday-makers), for those who are compelled to live in camps all their lives, without anything but a bleak prospect of ever enjoying the amenities of a more worthy life.

I make no apology for intruding the plight of the Refugees into the delight of holidays. We have entered the beginning of what is called a World Refugee Year, as from June 1st, 1959, to May 31st, 1960. All of us are committed to it, both through our own government and the United Nations. We are reminded that 15 millions of our fellow-humans throughout the world

n never leave their camps (camps a deplorable type, in the main) lless we help them. The campers e in these conditions, not of their ee will, on holiday; but as a result two world wars, in which all of have been involved in one way another. It is a challenge that nnot be ignored.

Here is a chance for the churches show the way, by "acting" their ith in the brotherhood of man specially Unitarian churches). ne government has promised 00,000; less than the price paid cently for a picture of "The loration of the Magi." Let the urches do better than this to nour the symbolic "child in our dst."

The odd thing in connection with e inauguration of the Appeal, by e Lord Mayor of London, was at no mention was made of the urches' part in the effort. Politi- parties were called on to back e appeal; so were trades unions, dustrial enterprises, and cultural ganisations; but not the churches! seems almost like an unforgivable ission. And yet . . . is it possible at churches have come to the te described by James Russell well? This is what he once ote as "A Parable":

Said Christ our Lord, "I will go and see
How the men, my brethren, believe in me."

Great organs surged through arches dim
Their jubilant floods in praise of Him;
And in church, and palace, and judgment hall,
He saw His own image high over all.

But still, wherever His steps they led,
The Lord in sorrow bent down His head;
And from under the heavy foundation-stones,
The Son of Mary heard bitter groans.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.
These set He in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me!"

If that is as far as the "Adoration" of the Christ, and what He stands for, has been carried by the "Wise Men" of the general run of Christian Churches, it certainly cannot be sufficient for us of the Unitarian Church. *We* have always called for emulation, not for adulation or adoration of the Christ; we have demanded deeds, not just words. We have here, therefore, an opportunity of repeating the example of our American colleagues, when in 1946, they sent a Medical Mission to Czechoslovakia . . . a work which earned the encomium of "America's Medical Samaritans" (in the "Reader's Digest"), and this commendation from Prague: "This is what international relations ought to be."

CHILDREN'S CORNER

CONVERSATION PIECE

"Mum, may I watch TV please?"

"No, Raymond, you may not. I'm sorry."

"But why not mum?"

"Because you have some homework to do and then it will be too late."

"No, it won't, mum—and I'd like to see 'Wagon Train'."

"Why?" asked father. "You also like 'Cheyenne,' 'Gun Law,' 'Lawman,' 'Bronco,' 'Wells Fargo' O.d Uncle Tom Cobley and all. You can't see them *all*. Apart from the times some of them are on there are other things to do."

"Yes, dad."

"There are *plenty* of interests besides television."

"Yes, dad."

"Like reading, for example. It's some time since I last saw you reading a book."

"Oo—I read a lot!"

"Yes—you like boys' magazines. I'm not saying they're bad. There's good stuff in some of them. But—proper books!"

"Such as what, dad?"

"Well, say 'Treasure Island,' for instance."

"I've read that, dad."

"And 'Robinson Crusoe,' 'The Swiss Family Robinson,' 'The Children of the New Forest" and er —'The Coral Island'."

"I've read those, too."

"Oh-er—have you?"

"Yes, dad. And I've read 'Riders of the Purple Sage,' 'Heritage of the Desert'."

"Yes, I don't doubt that; but wait a minute. I hardly ever see you with a book."

"Perhaps not, dad, but I still read them."

"Oh!"

"Dad?"

"Yes, Raymond?"

"Have you ever read 'The Decline and Fall of the Roman Empire,' or 'Reflections on the Revolution in France' or 'The Anatomy of Melancholy?'"

"Or the *what*? No, I haven't!"

"Dad, just for to-night—may I watch 'Wagon Train?'"

"Yes, Raymond. I think it will be simpler."

THE DENOMINATIONAL YOUTH MOVEMENT

By K. M. Noble

When anyone outside Unitarianism asks me how many branches of the U.Y.P.L. there are, they usually ask how many churches we have as well. And you can imagine the raised eyebrows when they are told the answer—about 300 churches to 60 U.Y.P.L. branches. Why are they surprised? Because they are given to understand that the Unitarian Young People's League is THE denominational Youth Organisation. With one branch between four or five churches it seems rather weak, doesn't it?

Why have we so few branches? What about the attitude which exists between the older and the younger generation in our churches. Is EVERY church prepared to have a branch of U.Y.P.L. as part of its church life? I do wish I could say YES.

Some churches have Youth "Clubs" and these are not affiliated to the U.Y.P.L. Why should they be? There have been many answers to this question and this is mine.

The Unitarian Young People's League is the youth movement of our churches and, theoretically, it gives its members a feeling of fellowship amongst all the Free Churches and it helps them to get a greater understanding of that very difficult word UNITARIANISM.

I say theoretically because it sometimes falls short of what it set out to do. But if you still keep going your own way with your independent youth group, ask yourself this question. Are the young people of your club Unitarians, are they ever likely to be Unitarians and are

they interested in religion? I would be surprised if you said "Yes" to all of that. You must see that the J.Y.P.L. in co-operation with the R.E.Y.D. is better equipped to undertake this work (through Youth Leadership Courses, Summer Schools, etc.) than one church on its own.

Not every church, sad to say, has young people and as to how these churches hope to keep going I just don't know. You MUST have young people in your congregation. How many churches do you know that have an age gap between 15—25?

Get the young people of YOUR church to go to a Youth Leadership Course, an A.G.M. or any National or regional event. Pay for them if needs be, even at the expense of the Heating Fund — there is no point in heating an empty church! !

So come on you adults and give the young people of YOUR church a shove and see that your church is represented in the Denominational Youth Organisation.

CHILDREN'S CORNER

RAYMOND AIRS HIS VIEWS

A knock came at my door and upon opening it I saw that I had to receive a deputation consisting of Raymond, Lisbeth and Albert. I invited them in, offered them seats and Raymond began almost immediately:

"Uncle George," he said, "what's gone wrong?" Raymond doesn't always say clearly what he means.

"'What's gone wrong'?" I echoed. Raymond got down to details.

"Yes," he continued. "We didn't get into the August magazine at all; now we're here twice in September. It's not right, you know."

"What isn't right about it?" I asked, somewhat taken aback.

"Well," replied Raymond, "we're supposed to appear once a month. We've missed one and now we have to do two at the same time," he finished with some authority.

"Really, Raymond," I said, "sometimes you *are* stupid."

"My mother says that," admitted Raymond.

"She's right. Listen. There are printing difficulties at the moment. It is not easy to get the magazine out at all, much less with everything in it. There was no room for us last month, so we have a double ration this time."

"Oh," said Raymond, surprised.

"You won't understand these difficulties now but you will as you get older. Why are you grumbling? You've had a month's rest. You should be straining at the leash, ready to go again. We've got the autumn and winter ahead of us, don't forget."

"Of course," cried Raymond, excitedly, getting back to his own level. "Football is with us. Hooray."

"Yes, it is," lamented Lisbeth. "It won't even let the cricket season finish. It doesn't even let it start properly. Why can't it keep to its own season?"

"Cricket?" said Raymond scornfully, "that's no game. I go to sleep watching it. Give me something lively."

"You can have football; I don't want it," Lisbeth was saying forcefully as I ushered them and the silent Albert out of the door. The argument continued down the path and into the distance. Then peace reigned again.

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OUR SEASIDE CHURCHES

ADRIAN STREET UNITARIAN CHURCH, DOVER

The congregation worshipping in Adrian Street Church, Dover, recently celebrated its 316th anniversary, and is proud of its long record as one of the remaining General Baptist Congregations. It goes back to the days when the following entry could appear in the church books: "Mr. Tavenor suffered much for his nonconformity and was frequently taken from his Meeting House when preaching and had before the magistrates, where he zealously bore a testimony to the truth he professed." The following resolution passed by the members of those days also speaks eloquently of hardships bravely borne: "That for the future we do agree that if any person do suffer any damage on account of meeting at their House we will according to our abilities bare our equal proportions to make good the damage which shall come thereby." Captain Samuel Tavenor, who had been Governor of Deal Castle under Oliver Cromwell, was pastor of the congregation for fifteen years. In 1653 Dover, in association with a number of kindred congregations, formed the General Baptist Assembly.

For the year 1667 there is a list of 242 members. It sounds strange, and even impressive, in these days when we struggle to maintain numbers, and have to consider grouping churches, to read that in 1681 there was a proposal that the "society" should divide into three. Attending members came from Folkestone and Hythe, respectively seven and twelve miles to the west, and from Deal and Sandwich, similar distances in the other direction. So "by common consent" two fresh congregations "hived off" from the mother church in Dover; and they "did agree to hold one General Meeting once a year at Dover on the first Sunday in May," a custom which was observed unbroken for fifty years. We read that in the early days of the eighteenth century "Baptism was performed in the stream at River,

near Dover"—River now being a residential area in the modern borough.

The early records give us interesting glimpses of congregational life. It is recommended that "Discipline Meetings" be held on week-days; and we learn that a member "whose conduct had been very disorderly and reprehensible was silenced and suspended his communion"; two others were "remonstrated with for some censorious language against the minister"; yet another being "admonished for having his four children sprinkled after the manner of the Church of England."

In 1745 the congregation purchased and adapted the house in which Samuel Tavenor had held services. Some years later it was decided to enlarge the Meeting House "by raising two galleries and carrying the vestry rooms back," and to "crave assistance of the Assembly in the business." Very soon after this "the pulpit was removed from the side of the Meeting House to the front of the women's gallery and the place where it stood converted into a pew for the minister's family. In a will of 1819 the church is first called Unitarian."

The present building, within a stone's throw of the old meeting place, was opened on May 2nd, 1820. This happy event took place during the ministry of Benjamin Marten, whose great-granddaughter still regularly worships with us. Benjamin Marten was "ordained" at Headcorn in 1795, and ministered there until he came to Dover in 1800. There is a very impressive record of the friendly and generous correspondence which passed between the two churches when Headcorn released their beloved pastor in the belief that Dover had great need of his leadership. He lived at Barfrestone, some eight miles from Dover, and supported himself and his family by farming. The stipend which he received from the Chapel amounted to £40 per annum, and this did little more than provide for the horse on which he rode into Dover to conduct the services. He remained in charge of Dover until his death in 1823.

The difficulties arising from war fell heavily upon the Dover church, by reason of its position nearest to the "front line." Air raids in the first World War compelled almost complete evacuation: and protracted bombardment from the French coast in the 1939-45 War led to the suspension of the services in 1940. The chapel was seriously damaged, though it escaped any direct hit. After the cessation of hostilities a monthly service was started in the provisionally repaired Channing Hall adjoining the chapel. In these early services the generous help of the Rev. and Mrs. Denbigh Hilton, of Hastings, was invaluable. In 1950 the Rev. Ethel Kay courageously accepted the task of gathering up the threads of the congregational life. Her quiet and devoted leadership at this difficult period of recovery is still gratefully and affectionately remembered. Weekly services were again established; and on March 22nd, 1952, the chapel, itself, beautifully restored by generous hearts and loving hands, was re-opened.

The clearance, round about, of old war-damaged house property has presented the congregation with problems common to many of our churches; but the members of Adrian Street are determined to play their part in the denominational drive towards a substantial increase in the number of Unitarians by the year 1962.

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"THE INTELLECTUAL ELITE"

The following letters appeared in August issues of the "Sunday Times." The writer of the first letter is minister at Upper Chapel, Sheffield. Professor Hugh Trevor-Roper is an historian at Oxford University.

SIR,—The second half of Professor Trevor-Roper's review of Professor Cowherd's "The Politics of English Dissent" is, to say the least, unfortunate. We are told that for the Dissenters, Reform in the factories was a "human obstacle to self-realisation": it was also a nuisance to industralists; and here we find the despised Anglican clergy (who had no tithes, no equity shares, in industry) solid behind Shaftesbury, while the Dissenters and radicals were solid against him . . . The Unitarian Harriet Martineau declared "scientifically" that "all interference of government with the direction and rewards of industry is a violation of its duty towards its subjects."

Harriet Martineau was not a Unitarian. And so solid were the Dissenters against Shaftesbury, that John Fielden, M.P., the Unitarian factory owner, moved the second reading of the Factory Act when it was passed in 1846. The services of Fielden were second only to those of Shaftesbury, but, as Fielden himself pointed out, if ruin was to be the result of the legislation he proposed, he would be one of the first to be ruined.

The prevailing economic theories of the day paralysed men into inaction by convincing them that it was not possible to cure distress by raising wages, and moreover that hours could not be reduced as all the

profits were made in the last hour of the day's work. The Unitarian and other Dissenters who supported reform did so on idealistic and humanitarian grounds. After, and not before, the liberalising movement had got well under way, two Unitarian economists, Stanley Jevons and Walter Bagehot, began exposing prevailing economic theories.

Professor Trevor-Roper further writes: "Humanitarianism changed with vested interests. By the end of the nineteenth century, dissenting humanitarianism was well on the way to cant." Such a sweeping statement stands the truth on its head. The tremendous part played by Dissenters, and particularly by the Unitarians, in all the great reforms, must be allowed to take its fair place along with the Anglicans."

"Did Dissent really save England from Revolution?" asks Professor Trevor-Roper. He answers in the negative, and gives the credit to Anglican and Benthamite influence, dubbing the latter secular. Bentham was in theology a Unitarian!

—*(Rev.) G. Stanley Whitby.*

SIR,—In my review of Mr. Cowherd's book "The Politics of English Dissent," I remarked that while the Dissenters in general demanded abolition of slavery and of the corn laws and reform of the franchise, their attitude was different when it came to factory legislation, where their interests were on the other side. Mr. G. Stanley Whitby, in his letter last Sunday, objects to this view. The Unitarians, he says, were always on the side of light; and he gives instances.

I quite agree that the Unitarians, the intellectual *élite* of the Dissenters, while sharing their interests, sometimes rose above their prejudices, and certainly credit is due to John Fielden, a signal instance of this. But Unitarian leadership was not accepted by other Dissenters and I do not think that such an instance invalidates my general observation. Mr. Whitby's other instances are (in his own phrase) "to say the least, unfortunate."

He protests that Harriet Martineau was not a Unitarian. Sir Leslie Stephen, M. Elie Halévy and Mr. Cowherd all say that she was. So does she herself. She was born and bred a Unitarian, became "an almost fanatical disciple" of the Unitarian minister at Bristol, Lant Carpenter, and had works published by the Unitarian Society.

Instead of her, Mr. Whitby claims as a Unitarian Jeremy Bentham, whose followers I had described as secular, not religious. Bentham was brought up as an Anglican—his father allowed him to put his head, but no more, into a Dissenting meeting-house—and died a free-thinker. According to the greatest authority on Benthamism, the late Elie Halévy, Bentham's later writings on religion are attacks "not merely on the theology of St. Paul, nor even on Christianity, but on religion itself."

I cannot see that "Unitarian" is the wrong adjective for Miss Martineau, or "secular" for the Benthamites.

—*Hugh Trevor-Roper.*

IF YOU ARE TOO BUSY TO PRAY . . .

"We rush around, sit on umpteen committees, initiate all sorts of schemes to get this and that done and find ourselves with no time to pray. I sometimes feel that if a tenth of the time spent on committee work were spent on prayer in its deepest sense we should be a spiritually much stronger denomination. In recent weeks I have found myself attending as many as four committees a week and I know that this sort of thing has done me little spiritual good. In future I intend to limit myself to two com-

mittees a week, not only for my own sake, but for the sake of my churches. Of course, I know we do need committees and we must thank God for those who are willing to serve on them, but in any human organisation they can become an obsession. This unfortunately includes the Church."

. . . YOU ARE TOO BUSY

From the Minister's Letter in the Halliwell Road Calendar.

"I warn you Mr. President, if this resolution is passed, I for one won't raise a finger to support it"

UNITARIANS IN THE NEWS

Mr. James Nicholson, M.A., recently of Manchester College, Oxford, has been appointed Head of the Religious Education Department at Chatham Grammar School. He continues to preach regularly in London and the South Eastern Counties.

Mr. George Holt, of NEWCHURCH, has been appointed a J.P.

Exchange teaching posts are appealing to Unitarians. Miss Joan Banks, Miss I. Penn, both of Manchester, and Miss Emily Sewell, of Portsmouth, left in August, for London in Canada, Portland in Oregon, and Indianapolis, respectively.

NEWS AND VIEWS

OVERSEAS CHURCHES

The Social Action Movement of AUCKLAND Unitarian Church has cabled the International Olympics in support of the Campaign against Racial Discrimination in Sport. After careful consideration the Movement concluded that qualified Maori players should go with the All Blacks to South Africa, or the team should not go. Attendance at the Friday evening discussion meetings of the Central Fellowship has zoomed up to capacity plus.

An ADELAIDE U.Y.P.L. holiday camp cum discussion week-end centred its thoughts on the theme "A Dedicated Spirit."

HOME CHURCHES

As part of the celebrations to mark the attainment of ministerial status of their lay pastor, Mr. Derek Smith, MOSSLEY abandoned the traditional Induction Service and experimented with a "Fellowship Greetings Service." It was a huge success. The service, which was conducted by the Mayor of Mossley, Councillor G. Marsden, was built up round seven messages—three tape-recorded and four written—which were specifically directed to the various organisations that make up the life of the church as a whole. The messages were from well-known personalities in the Movement and included—Miss Una Hale to the Women's League; Mr. Martin Grundy to the Trustees; Sir Adrian Boult to the organist and choir; Rev. Arthur Vallance (President of the G.A.) to the congregation; Rev. Dudley Richards to the Young People; Miss Frances Rowe to the Dramatic Society; and the Rev. J. Harry Smith to the Minister. The entire service, enhanced by the singing of the 23rd Psalm by the Young People's Choir, was a most moving occasion for the congregation which numbered 150 and will be remembered for many years to come.

One hundred churches and schools contributed to the Peace Fellowship Lent Appeal for the Save the Children Fund. The total collected was £337. Last year sixty

hurches and schools contributed :270.

A lorry decorated with flowers and earing the SWINTON Flower Queen, Miss Christine Evans, the retired ueen, Miss Pamela Brookes, and heir retinues, won the Flower ueen Section in the Eccles Carnival hich was in aid of the Old People's Welfare Organisation.

Is it a record? One thousand aptisms have taken place at ROOKFIELD, Manchester, in the last t years—three hundred and thirty-even of them by the present inister, Rev. Maurice Bonner.

Can members of the U.Y.P.L. aise £100 for Refugee Year? Mr. oy Buckle challenges them to do in the July issue of the "Young nitarian." Roy, of 89, Union treet West, Oldham, Lancashire, as consented to be treasurer and opes for 2s. per member—but says e will be shocked if even £10 is aised.

Mr. John Kenrick, Chairman of he Congregation, has recently given he Church of the Messiah, BIRMING-AM, a complete set of Hymns of Worship, with Supplement.

At EXETER children's services have een started on Sunday mornings. ther new ventures are monthly ntercessions against Cruelty to nimals (by request of the Society r United Prayer for the Preven-on of Cruelty to Animals) and nonthly Prayers for Peace. Mem-ership is increasing.

One hundred and seventy people athered for the re-opening of Bank treet Chapel, BOLTON, after exten-ve redecoration. The service was lso a dedication to the work nvolved in the Bolton Forward Movement that will be taking place hroughout the rest of the year.

A Commemorative Service was eld at KNUTSFORD in connection ith the Centenary Year of the ounding of District Nursing by William Rathbone. At the service were representatives of the local hospitals, retired and active District Nurses, members of the Knutsford Urban District Council and the Matron of the Cranford Lodge Hospital, Mrs. Walker, who read the lesson.

THE HUMAN JESUS

"I can enlist as a disciple of Jesus, the man, but I cannot offer any allegiance to Jesus, the God. The doctrine of his divinity withdraws him from human experience and puts him apart for ever. It was easy for a god to spend thirty years on earth, since that's no time at all in eternity, and anyhow he knew he would rise again; but a young workman who conceived a great idea and tried to pass it on and was crucified for doing so, catches my love and enables me to believe that if I had enough will and strength I could do what he did or some of what he did. I haven't any hope of over emulating the activities of an immortal and omnipotent deity."

William Lyon Phelps.

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"The Young Unitarian," published monthly. A must for those elderly church members who say "What is going to happen when we are gone?" Much interesting and lively material is packed into four pages, as well as news of the branches. If you think some of them kick too much against adult committees and so forth, just see how some of them kick against their own "tin gods" (words in inverted commas taken from the November issue). True the January issue only recommended the Inquirer, but the Unitarian is not bitter.

"The Young Unitarian" costs twopence, plus postage, and the distribution secretary is Sandra Moore, 10, Ramsey Grove, Bury Lancashire.

THE BROTHERHOOD OF MAN?

"I cannot explain why it is that so many of the hangmen of England have been and are of the Unitarian persuasion, though I have noted that most of these Unitarians show there common humanity towards the about-to-be-hanged by a last minute assurance that "it won't hurt," sometimes varied thus: "It won't hurt a bit." Could anything be more Christian or, for that matter, more humane?"

(Charles Duff in "A New Handbook on Hanging," first published in 1928).

Mr. Duff says "My facts have never been challenged, but if I can clear up the Unitarian problem I shall be only too pleased to do so."

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